

216 THE HINDUISM OF THE UPANISHADS. [Part I
confined to the body, but He exists in every
object that we
know. When knowing objects, we know
Him who is both
in our bodies and in the objects, who is
both subjective and
objective, who is our own self and the Self
of the universe.
In other words, in every act of our
perception, we know
Him in one aspect as our own self, as our
individual self,
as *Vijnanatma*, a subjective-self, distinct in
each individual.
using our bodies and senses and identified
with our individual
thoughts and feelings; and in another
aspect, we realise
Him as *Viswatma*, the One, Indivisible,
Objective, Universal
Self, *unembodied* and diffused in or
containing the world.
Accordingly, it is He, the Universal Self,
that in every act
of our perception appears with a part of
the universe as our
individual self. We, as individuals, lose our
acquired know-
ledge moment after moment. But He, the
Absolute, who
exists in us as the support of ourselves,
brings back that
knowledge, combining it with fresh
knowledge, increases
our knowledge of the world and confirms
our belief in *the-*
world as a permanent assemblage of
sensuous objects.
Again, a close enquiry into the nature of
knowledge
and belief discloses the fact that in

conceiving and believing
the universe as permanent, connected and
one, we really
conceive our own self as permanent, as the
connecting principle
and as one. The truth that the world is
permanent, con-
nected and one means this and nothing
else—that the selves
who at first sight appear to be many and
independent of one
another and of the world are essentially
one and constitute
an indivisible unity and form the support of
the world.

From what has been stated above, it will
be seen that the
Supreme Being is, according to the **Rishis**,
not merely a trans-
cendental existence, an intellectual
abstract, an unconditioned
and "**undifferenced** Absolute—an Absolute
above space and
time, sense and intellect, quality and
quantity, attribute
and substance, cause and effect—without
any relation to
anything in space and time, sense and
intellect, anything.